



# THE DAYBREAK

"Wankantanhan Anpao kin hiyounhipi"—Luke 1: 78.

WOKAJUJU 50 CENTS.

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## NIOBRARA DEANERY ON CONVOCA-TION OECON KIN

St. James Chapel,  
Enemy Swim Lake,  
Sisseton Reserve, So. Dak.  
July 1, 1922.

Anpetu wan Bishop kahniŋe cin oknayan Saturday July 1, 1922 heehan Sisseton Reserve ekta St. James tipiwanan kin icakda ai-yohanzi awokeya kin en omaka wanji on Convocation oecon kin he econpi.

Wihiyayena šakowin sam okise ape qonhan Wotapi wakan kin Bishop yuwakan qa Bishop kicica kin, qa Rev. John Flockhart qa Rev. John B. Clark hena okiyapi. Opawinge sam akešakdoŋan Wotapi wakan kin icupi. Womnaye kin \$11.40.

Napeinwanka ape qonhan Rev. Joseph Goodteacher, qa Rev. Henry W. St. Clair qa Rev. B. P. Lambert hena Hinhanan wocekiye kin econpi, qa Bishops wicunyuŋatapi kin napin wokdakapi.

Akewanji ape qonhan Convocation woyu-cetu kin Bishop oiyoŋte kaŋe hekta wowapi kaŋe cin Convocation opapi kta owajapi kin hena cajewicayate qa wicašawakanpi kin wikcemna nom sam šakowin cajewicayatapi kin akduptapi. Catechist qa Wawokiya kin wikcemna tob sam šakdoŋan, qa kahniŋ opapi kin wikcemna šakowin sam šakpe henakeca cajewicayatapi kin akduptapi.

Oitancan apiwicayapi qa Rev. P. J. Deloria Itancan, qa Rev. William Holmes Wowapi kaŋe, qa Rev. John Flockhart, Dakota wicašawakan tamazaska awanyake, qa Rev. John B. Clark Convocation tamazaska awanyake hena wicayustanpi.

Hehan wicokaya hiyaye qonhan Rev. John Flockhart yewicašipi on wocekiye kin eya qa enakiyapi.

Saturday, July 1, 1922

Wicokaya sanpa nonpa ape qonhan ake Convocation eyotanke qa wicacaje yawapi qa hekta woeccon kin hena yawapi kte šni eyapi.

Hehan Itancan kin tona Convocation opapi cajewicayatapi kin hena hecetu qaiš hecetu šni becinhan hena tanyan abdezapi kta e on Rev. Stephen King qa Rev. Levi Rouillard hanaos Waeconwicašipi wicakaŋe.

Hehan Rev. John Flockhart Dakota wicaša wakan tamazaska awanyake cin he oikdake qa mazaska opawinge yamni sam akenapeinwang sam kašpapi šakowin sam mazaša nom mahen un keya qa tawowapi kin iwanyakapi kta e Itancan kin Rev. Dallas Shaw qa Rev. Henry Whipple qa Mr. John Ross hena yamni waeconwicašipi wicakaŋe.

Hehan Rev. John B. Clark Convocation tamazaska awanyake cin oikdake qa mazaska opawinge šakpe sam wikcemua zaptan sam napeinwang sam kašpapi šakpe sam okise henakeca dehan yuha keya, qa tawowapi kin iwanyakapi kta e Itancan kin Mr. Thomas Arrow qa Mr. Guy Lawrence qa Mr. Luke Gilbert hena yamni waeconwicašipi wicakaŋe.

Dehantu kin Convocation Itancan kin Rev. P. J. Deloria enakiye qa Rev. Joseph Goodteacher he iyooŋta econsi qa he Itancan iyo-tanke.

Hehan Rev. John Flockhart Anpao kin kaŋe cin he aikdake qa mazaska wikcemna nom sam šakowin sam okise yuha keye.

Hehan Rev. Dr. Ashley qa Mr. John Ross henaos Dakota wicaša wakan tawomnaye kin he token yuotapi kte cin he iwokdakapi.

Hehan Mr. Dominick Longbull he waniye-tu yamni cannahan hehan Convocation oecon kin de econpi kta cajeyate, qa Mr. Patrick Shield he okiye. Hehan Mr. Samuel White Eagle heiš omaka otoiyoŋi oecon kin he heceknana yin kta cajeyate, qa Mr. Joseph Sec-walker he okiye qa henaos on woiwange qa heceknana tannua oecon kin he okna yin kta he woyušan.

Hehan Itawacekiyapi kta iyehantu qonhan enakiyapi qa he econpi.

Šakowin sam hanke ape qonhan Koškanaka omniciye kin hena mniciyapi qa nakun ohakam Dowan akilio downapi.

Sunday July 2, 1922

Šakowin sam hanke ape qonhan Bishop kicica unkitawapi kin Wotapi wakan kin yu-wakan qa Rev. William Holmes qa Rev. George G. Lawrence qa Rev. Joseph Dubray hena okiyapi. Wikcemua šakdoŋan sam šakdoŋan Wotapi wakan kin icupi, qa womnaye kin \$4.71.

Napeinwanka ape qonhan Rev. Stephen King qa Rev. Joseph Dubray henaos Hinhan-na wocekiye kin econpi.

Wikcemna ape qonhan Wicašawakan wica-kaŋapi oecon kin econpi. Rev. Dallas Shaw wowahokonkiye kin econ St. Matt. 11:29 qa 30 hena on wahokonwicakiye. Mr. Edward Whiteface, Cheyenne Reserve etanhan kin he Bishop kicica unkitawapi kin Deacon wico-han yubekiye, Rev. William Holmes he Bish-op en kahi. Hehan Rev. Levi Rouillard, qa Rev. Charles Brugier, qa Rev. John Wahoyapi hena yamni Bishop unkitawapi kin Wošnakaga wicakaŋe. Rev. Levi Rouillard he Rev. John B. Clark en ahi, qa Rev. Charles Brugier he Rev. Nevill Joyner en ahi, qa Rev. John Wahoyapi he Rev. Joseph Goodteacher en ahi.

Bishop unkitawapi kin Wotapi Wakan kin yuwakan qa opawinge sam wikcemna šakpe wotapi wakan kin icupi. Wamnaye kin \$64.40.

Nom sam hanke ape qonhan koškanaka qa wikoškanaka omniciye econpi, qa he en Miss Martha Decory, Rosebud etanhan kin he, qa Mr. David Swan, Cheyenne Reserve etanhan kin he, qa Rev. Levi Rouillard hena wokdakapi, qa nakun ohakam Miss Ruth Muskrat, Oklahoma etanhan kin he wokdake. Omniciye de en Miss Ella Deloria Itancan yanke, qa omniciye tanyan inyangkiye.

Zaptan ape qonhan Rev. Dr. Ashley Itawa-cekiyapi kin econ.

Šakowin sam hanke ape qonhan Wicaša wakanpi, qa Chatechist qa Wawokiya iyuha Bishop om mniciyapi.

Monday, July 3, 1922

Šakowin sam hanke ape qonhan Rev. Dr. Ashley Wotapi Wakan kin yuwakan qa Rev. John Flockhart, qa Rev. Henry W. St. Clair hena okiyapi, qa wikcemna zaptan sam ša-

kdoŋan Wotapi Wakan kin icupi. Wamnaye kin, \$8.80.

Napeinwanke ape qonhan Wicayusutapi owacekiye econpi. Ataya wikcemna tob sam šakdoŋan Bishop wicayusutapi ecawicakicon.

Wikcemna sam harke ape qonhan Convo-cation oecon kin econpi, Wicacaje kin qa he-hta owoecon kin hena dehan yawapi kte šni eyapi qa iyecen yušanpi.

Hehan Wica tawomnaye kin he wanna ahi-knakapi kte cin iyehantu qonhan owomnaye kin dena icupi kta e on Itancan waeconwicašipi yamni wicakaŋe qa hena Rev. Levi Rouil-lard qa Mr. Ray W. Holmes qa Mr. Luke Gil-berth hena eepi. Ataya Opawinge tob sam akenom sam kašpapi yamni sam mazaša šako-win henakeca ahiknakapi.

Hehan Rev. P. J. Deloria wacajeyate qa Miss Ruth Muskrat, Oklahoma etanhan ekta unhipi kin he mazaska wikcemna nom sam zaptan on ounkiyapi kte eye qa ho okiyapi qa he woyušan.

Hehan Rev. Nevill Joyner he wacajeyate qa Rev. Dr. Ashley wanna waniyetu wikcemna zaptan ikiyena Dakota oyate om un kin on Iye on wokiksuye wanji ecaunkiconpi kte eye qa. Rev. William Holmes he okiye qa heon woiwange qa ataya enajin yustanpi.

Wicokaya hiyaye cin en Rev. Nevill Joyner yewicašipi on wocekiye eye qa ohakam ena-kiyapi.

Monday, July 3, 1922

Nom sam hanke ape qonhan Convocation oecon kin econpi.

Wicacaje kin qa hekta owoecon kin hena dehan yawapi kte šni eyapi qa iyecen yu-šanpi.

Hehan Itancan kin tokata omaka kin ehan Rev. Dr. Ashley on wocon kte cin on wae-conwicašipi yamni wicakaŋe qa hena dena eepi: Rev. Nevill Joyner, qa Rev. P. J. Delo-ria, qa Rev. B. P. Lambert hena eepi.

Hehan Mr. Stephen B. Smith he wacajeya-te qa Rev. Amos Ross tawicu kici owayazano-ti en lipayapi kin hena wicunkiksuyapi wi-coie yewicunkiyapi kte eye qa Rev. William Holmes he okiye qa he woyušan.

Itancan kin Rev. William Holmes qa Mr. Stephen B. Smith henaos heon waeconwi-cašipi wicakaŋe qa mazapapi de iyayewicaki-yapi:

Rev. Amos Ross.  
Waubay, So. Dakota.  
July 3, 1922.

Lutheran Hospital,

Hot Springs, So. Dakota.

Niobrara Deanery on Convocation omniciye yankapi kin wicašapi qa winyanpi kin koya wicakici yaunpi šni kin he icantešicapi. Napin Wakantanka Woniya wakan tawa kin nicaptapi, qa wašagniyampi, qa ake wicozani ekta anikdipi kta e ceunkiyapi.

WILLIAM HOLMES.

Secretary.

Hehan Rev. John B. Clark he wacajeyate qa Convocation tamazaska kin he etanhan ma-zaska opawinge yamni on Dakota wicaša wa-kan tawomnaye kin en wawounkiyapi kte eye qa he okiyapi qa he hecetu kta he woyušan.

Continued on Page 19



# ANPAO.

(THE DAY BREAK)

SANTEE, - - NEBRASKA

REV. JOHN FLOCKHART, - - - } Editors.  
REV. WILLIAM HOLMES, - - - }

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## Letter of Commendation

The tendency of THE DAYBREAK is to provoke to good works and to bind us together. It will be a special help to the scattered members of the Church. Beside other Church news, it will contain official notices and accounts official acts and visitations of the Bishop. It is hoped that our people will take it and circulate it.

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## Wotaniin-wašte Ayapi On Wocekiye

*Anvetu iyohi wicokaya hee cinhan heya-  
pi kta:*

Wanikiya wašte isto wacantkiye nitawa kdu-gad, micipawega akan otkeyahan yaun qon maka akan wicaša unpi kin owasin Niye ekta etonwanpi qa niwicayapi nunwe. AMEN.

WAKANTANKA Iyotan wašake cin, Woksapi ed Itancan kin, Woksapi Nitawa kin ed Itanipi kin nakun sanpa yewicayaši kta e onšiciya iceun-niciyapi; hecel Waawankdake wicaka qa wacin-yepica heca iyenakecapi kin on Okodakiciye wa-kan nitawa kin iyuškin kta, na Nitokiconze wa-šte oicago tawa kin yutankapi kta; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O WAKANTANKA, tuwe wicawe wanjina on, wicaša oyate hiye-e cin owasin maka kin owan-caya etipi kta e wicayakage cin, qa tona itehan-yan qaiš ikiye na unpi kin, woškiye owicakiya-kin kta e Nicinca wašte uyaši qon; wicaša owa-sin onidepi qa iyenivaupi nunwe. Oyate kin optaye nitawa kin opewicakiya ye, qa Ikcewic-aša kin wokiconze nitawa kin ekta awicakdi ye. Tona wicayeco kin ecana wicaduecetu, qa nitoki-conze kin kohanna uyakiyu kta iceunniciyapi; Jesus Christ Itancanunyanpi kin he eciyatanhan. AMEN.

O ITANCAN, tona nunipi kin hena awicayakite qa niwicayayin kta e yahi kin, qa mahipiya ekta qa maka akan wowašake ataya nigupi kin, tona econwicayaši kin eciyatanhan, wicaša otioyohi Wotaniin Wašte kin owicakiyakapi kta e iyaya-pi kin, on Okodakiciye wakan Nitawa kin woce-kiye eye cin nayahon kta e iceunniciyapi. Ta-ku wokokipe en ipi kin owasin etanhan ewica-yaku maza puza; wokokipe kin etanhan, mi-ni wokokipe kin etanhan; makošica on wicate cin etanhan; šicaya wicakuwa toohitike kin etanhan; wocetunkda qa inalinipi etanhan: wo-wacinibošake qa owodutaton kin etanhan; qa oiyokpaza itancan iciconzapi kin owasin etanhan ewicayaku ye. Qa wojupi qa miniakaštan-pi kin icunhan waicage cin, Niye, O ITANCAN, awicakiciya ye. Ikcewicasa wicota hecin omna-wicaya ye, Christian tamakocepi kin ekta tona wowanikiye hinko tanka aktapi šni kin hena wicayuhomni ye, hecel, O Maka Wanikiya wa-onšida kin, Nicaje yatanpi kta qa Nitokicon-ze u kta; Niye, Ateyapi kin qa Woniya Wakan kin ob woyuonihan qa wowitan duha, nunwe, maka owihanke wanin. AMEN.

## Wotapi Šni Itokam Wocekiye Wan

O ITANCAN, wopida unničupi. Wotektedapi kin wodwicaya ye, qa wicaša owasin, maka sintomniyan, Wiconi Aguyapi ni un kin Ma-hipiya eciyatanhan hi kin he odepi qa iyeyapi kta e iceunniciyapi. AMEN.—Anpao etanhan.

## Grace Before Meals

THANKS be to Thee, O Lord. Feed the hun-gry, and grant that all men, every where, may seek and find the Living Bread which cometh down from Heaven. AMEN.

## WATOKECA KIN

Maka kin de taku toktokeca ojuna. Makoce wanji, is makoce onšpa ciscina eša iwanunya-kapi kinhan yawapicašni iyeunyanpi kta. To-kaheya makobdaye, paha, pajona, kaksiza, wakpa, wakpana qa heceked yukan. Hehand maka sapa, easmu, ihena, inyan tankinkinyan, ciscina qa sbuna koya. Hehand maka kuya wanke cin onšpa spaya qa okiuni wiwina yu-kan, qa onšpa wankantuya wauke cin puze qa ed taku ota icage šni.

Hehand maka etanhan icage cin is iyececa. Can tanka qa ciquana ko obe toktokeca ota. Wato kin is obe ota. Peji kin is obe nina ota.

Hehand wamakaškan, zitkana, kimimina, wabduška, honagina, watutka obe nina ota makoce onšpa ciscina kin he ed ounyaupi ece.

Wakantanka deceked maka sintomniyan kduštan, qa Iye toked watoktokeca iyokipi kin he tanin. Qa maka kin de qa taku okna un kin owasin wicaša wicakicage qa wicaqu—wi-caša taku owasin tawayin kta qa ed itancan kta keya.

Hehand wicaša eša owasin okiwanjipina šni. Oyate wanji etanhanpi wanwicunyakapi ca, de-na wicaša hecari wancag sdodunyanpi qa un-keyapi. Hececa qe yaš owasin toktokeca, non-pa eša taku owasin ed iyakiyececapi šni. Tan-can qa tawacin, iapi qa ho, qa tohan kici nina iyececapi eša nakun toktokeca; qa he eciya-tanhan iyewicunkiyapi ece.

Hehand wicaša tawacin kin ekta is iyececa. Tohand taku wanji yuhotonpi is wajopi ca qa ho toktokeca šni ehantanhanš iecana wicoyoki-pi šni qa onahon šica unkeyapi. Tohan wica-ša wanji ohinni woyake wanji yuba annahan qa ohinni cajeyata ece, odowan tawa ce, eya-pi. Tohan wokdakin kta ca taku eyin kte cin owasin itokab sdodyapi, wanna otakiya nahon-pi dakaš, qa ake nahonpi kta tawatedyapi šni. Taku tokca qa teca nahonpi kta cinpi. To-honwind koška itancan wan Wowapi Wakan etanhan taku keceyaš cajeyate qa iwokdake qa ohinni ohanketa "Lazarus" ed kdi qa cajeya-te s'a. Hecec wokdakin kta e najin hiyaya ca, Wana Lazarus on nahonpi kta ee, oyate ecinpi ece qa ilahapi.

Unkan hecetu. Ecin unkitanokšan hiye-e cin owasin Wakantanka toktokeca kaga. qa maka makoce eša toktokeca, qa untancupi qa unkitawacinpi toktokeca wicakaga, qa dena owasin iye tawoyutepi qa taku ibdihecapi kte cin yuhapi kta iyececa.

Toban wicaša tehan wayazanka qa tipi wan-ji ed kaška wa ke cinhan, iye ikiye na wicaša ota eša wanwicayake šni, qa iye ti kin ikiye na taku toktokeca ota hiye-e eša wanyake šni, is wanyaka eša anpetu owasin owanjina qa toke ca šni wanke cin, on ohanketa wicoyokipi šni tanka iye tawacin ed icaga, qa hecec wana ko-hanna akisni kta iyececa eša akisni šni. He-ceca ca makoce tokeca ekta ayapi kinhan, ici manipi kin qa taku toktokeca wanyake cin, qa wicaša toktokeca ob wohdake cin eciyatanhan tancan yazan kin akiktos okiuni kohanna aki-sni hinkni kte qa iyuškinyan kdi kta. Tohan wocantešica tanka akipapi ca is nakun iyececa. He etanhan tohan takuwicayapi wanji ta ca oyanke ed woyokišice sdodyapi kin wanyaka-pi kta cinpi šni, qa omanipi qa taku toktokeca wanyakapi kin on asničiyapi kta awacinpi ece.

Hehand tona zaniyan unpi eša, ohinni owan-ji oyanke wanji ed yankapi qa taku tokeca wanyakapi šni kin he tawacin is tancan unma-na on wašte šni. Eya Wakantanka maka kin de woyute ojuna ewicakiciknaka qa owasin unpi kta cin. Makoce owasin eded toktokeca. Taku maka etanhan icage cin, wato wanjigji, hutkan wanjigji, qa wamakaškan qa ziktana qa hošan wanjigji. Hecec woyute wanji on wicaša nipi kta cin šni Wakantanka tawacin kdutanin. Hehand wicaša tancan iwanunya-kapi kinhan he hecetu hea unkeyapi kta. Oya-te wanjigji miniwanca kakda ounyaupi, qa ho gan ece yutapi. Unkan oyate kin hena iyo-tan hukuya unpi, takuna kašapi šni qa tawa-cin bdihecapi šni. Tokeca wanji is psin iyo-tan yutapi qa etanhan tancan wašake šni qa išta wicayazan qa ištašongapi sa. Unkan oya-te tona woyute toktokeca pahipi qa yutapi kin hena iyotan tanyan unpi qa tancan tawacin ko

ed wašakapi qa bdihecapi ece. Eya tado qa wakmaheza, qa tipsinna, qa woyute owasin wa-šte. Tka tuwe keceyaš dena wanji anpetu owa-sin, yute cinhan okirni ecana imna qa iyokipi kte šni naceca. Taku tokeca yuha šni kinhan, ni kta e-woyute qon hdutin kta, qe yaš iyokipi kte šni. Unkan etanhan tancan zani qa tan-can bdiheca kta okihipica šni.

Dehan wojupi iyehantu, qa wicaša owasin toked woyute ota qa toktokeca iye tiwahe ta-wapi wicakicagin kta he nina kuwapi kta iye-ceca. Eya wicaša ota heyapi sa; De wetu kin wakmaheza ecena owaju kte, is aguyapi ecena ojupi kta keyapi. Eya dena unmatu-kte keceyaš etanhan nipica naceca, qa tona ikiciyaye cin wicaša wiyopeye qa watokeca wanjigji opeičiton kta okihi. Tka Dakota na-hanhein nina tankaya wojupi šni, canke tona ikiciyaye cin nina ota šni, qa omaka ihunni-yan etanhan yutapi qa taku cinpi opetonpi kta okihipi šni, ikiciyaye cin conana yedakaš. Hecec Dakota is iyatayena woyute toktokeca kašapi wašte. Hecec taku watokeca opeičitonpi okihipi šni eša iye icalhičiyapi kin etanhan woyute waštešte eknakapi, qa kdutapi, qa ibdihecapi, qa anpetu owasin woyute wanjina šni, tka toktokeca canke tawoyute hitikdapi kte šni.

Eya dena taku cajeunyatapi kin wašicun wa-na tehan okicašničapi, qa hecec makoce owa-sin etanhanhan taku woyute ocaje owasin pa-hipi sa. Qa behand taku tona makoce tawapi kin ed icalhiyepica ehantanhanš hena icalhiyapi qa hehand makoce sitomniyan, tukted wicaša etanhan cinpi ehantanhanš. ahitokšupi qa wi-yopewicakiyapi ece. Hutab maka cokatakiya mašte taku ota waštešte icalhiyapi kin hena wa-ziyatakiya ahitokšupi qa wiyopeunikiyapi. Qa unkiš waziyata unqunpi kin makoce unyuhapi kin ed taku tona icalhiye cin, qa heciya heca oki-hipi šni kin, hena is heciya unkeyapi, qa wi-yopeunyanpi sa. Hecec makoce sitomniyan woyute obe nina ota unyuhapi, qa etanhan wi-caša tanyan unpi qa tancan, tawacin ko ed bdihecapi.

Tunkanšunyanpi etanhan ateyapi oyanke eceked yankapi kin eciyatanhan, qa Wicaša Wakan Dakota ekna yankapi kin wana oma-ka tonakeca de wicohan kin Dakota cinwicaki-yapi hwo, iye woyute toktokeca kašapi kta e unkipi. Ecin wetu iyehina wojupi su obe to-ktokeca ota wicaqupi qa woju wicašipi. Un-kan Dakota hena takušnišni su eya cajeyatapi. Eya tanyan abdezapi kinhan heca šni, tka taku wicaša iwašakapi qa izanipi kte cin heca. De-na makoce toktokeca kin etanhan inuayanpi qa etanhan woyute obe nina ota qa toktokeca icalhi-yapi, qa kaša okihipi. Hecec tuwe keceyaš, uina walpanica eša, qa taku woyute waštešte wiyopeyapi ece kin wanjina opeičiton okihi šni eša, wojupi su kin hena ica, qa toked obe toktok-ca ojupi qa kuwapi kin onspeičiye qa wawi-wange cinhan, omaka ihunniyan watoktokeca waštešte kdutin kta, qa on ibdiheca kta.

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# Niobrara Deanery on Convocation Oecon kin

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Hehan Rev. John Flockhart he wacajeyate ɔa Rev. Dr. Ashley omnicieye tanka ekta kahnihi yesipi kin he mazaska wikcemna zaptan Convocation tam zaska kin etanhan on onunkiyapi kte eye ɔa he okiyapi qa he woyuſtan.

Hehan Mrs. Sophia Williamson, Omnicieye tanka ekta Winyan kahnihi yesipi kin he Convocation tamazaska kin etanhan on mazaska wikcemna zaptan on onunkiyapi kte yapi qa okiciyapi qa he woyuſtan.

Hehan Rev. Wilham Holmes he wacajeyate ɔa Itancan kin waeconwicasiſi yamni wi akage ɔa hena Miss Julia C. Emery Ataya Wowaſi Kaſa un kin iyaye cin he on wokiksuye woeye etanhan kahnihi kte eye, ɔa he okiyapi qa he woyuſtan.

Dehantu kin Rev. Dr. Ashley on Waeconwicasiſi wicakagapi kin he deciyotan wowapi kagapi ikdaotaninpi.

“Okiceonze deciyotan unkeyapi kta, Dakota unkeyatepi kin iyounptapi kta e on Rev. Edward Ashley, D. D., LL. D., Archdeacon Niobrara Deanery okna un kin he iye token tanyan onyin kta iyececa tka qon hena en eiciwaciſi unkiyepi on Waniyetu wikcemna tob sam ſakdogan iojuna iſicu kin he unakiciſi bdeſapi; Heon etanhandeciyotan woyuſtan unkaſapi kte: tokata omaka 1923 en Convocation oecon kte cin he en Owacekiye wanji econqonpi qa he en Archdeacon Ashley, he wicaſa Niobrara Deanery en unqonpi kin iye waſteundakapi qa unyuonihanpi kin on qa iſnaawaiſi cinſniyan unkiyepi on wowaſe kin katinſeya waniyetu wikcemna tob sam ſakdogan ecaunkeyonpi yanke cin he pidaya unkiſuyapi kin unkuſotaninpi kta e on wawicawapi ecaunkeyonpi kte.”

Hehan Rev. Dr. Ashley, he South Dakota on Convocation oecon kin he en Unmnia oyate kin heon toſen owoyuſtan kin he oyake.

Hehan Rev. Joseph Dubray he wacajeyate ɔa Sisseton oyate en wicaſawakanpi qa Catechist qa Wawokiya kin qa oyate kin tanyan unkuwapi kin on wopida ewicunkeyapi kte eye ɔa he okiyapi qa he woyuſtan.

Hehan tokata omaka kin on oyanke tukte en Convocation oecon kte cin he iwokdakapi qa White Horse, Cheyenne Reſerve, Holiſoju tamakapi imahen ſungſka oyanke hetu kta he woyuſtan.

Hehan ehake ataya owacekiye econpi qa he en Koſkanaka yamni Catechist opewicayapi wocon kin Bishop eawicakicon, qa ohakam Convocation en wica qa winyan woſnapi ahipi kin wakuwoſnapi wakan kin akan Bishop wayuſna qa ataya mazaska kektopawinge tob sam opawinge zaptan sam akeyamni sam kaſpapi zaptan sam mazaſa ſakowin henakeca woſnapi.

Hehan ehakena Bishop wowakta, woiyakaſape wowahokonkiye eye ɔa hehan omaka wanji on Convocation oecon kin de hehanyan econpi.

WILLIAM HOLMES,  
Convocation Secretary.

## MAKOCE KIN

ONſPA 2.

Wakantanka maka puze cin he kage cion hehan takuna aicage ſni.

Hecen Wakantanka ia unkan hehan maka kin etanhan taku owasin ieaſa, can ocaje owasinna nakun ieaſa, qa hehan taku yutapi owasin, qa hehan peſito maka kin ayumdaya wanka, qa nakun wahalica ocaje kin owasin. Hehan Wakantanka anpetu wi kin kaga, he ioyanpayin kta qa hehan hanhepi wi kin ee, qa wicanhipi kin hena iſ hanhepi kin en ioyanpayin kta. Anpetu wi he tohinna taku wan hecehin ioyanpa wandakapi ſni. He nina tanka qa tehantu kin heon iſtinna ſceca. He tohinna hinſipaya okihi ſni, iſcin he Wakantanka awanyaka. Qa hehan hanhepi wi kin he nina ioyanpa ſni he Wakantanka oiyoſpasiſin kta e hececa kiya, hececa kinhan, aſai-unkeyapi qa unkiſtimapi kta. Tuwe wicanhipi kin hena yawapi kta okihi he. Wakantanka iſnana okihi. Qa he nakun tonakeca qa nakun cajepi kin owasin ſdonya.

Tohan hanhepi wi, qa wicanhipi kin hena wanunyakapi ecan ito Wakantanka iyotan wa-

ſake cin he awauncinpi kta. Tka nakun zikaba kin heba owasin awanwicayaka, qa wakanheja nina waſtewicadaka. Taku ota Wakantanka kage cin he ociciyakapi, tka hena taku kin nipi ſni. Unkan Wakantanka heya, Mini kin taku niyake ota ieaſiye kta, qa taku kinyan maka kin iwankam okinyanpi kta. Unkan yuecetu.

Hehan Wakantanka heya, Maka kin taku niyake oicage cin iyecen ieaſiye kta; woteca, watutka, wamanica, henakiya ocaje otoiyoſi, eya, unkan eecetu.

Hecen wamanica ocaje otoiyoſi, woteca ocaje otoiyoſi, qa taku maka aſdohan owasin ocaje otoiyoſi, henakiya Wakantanka wicakage, ɔa he waſte e Wakantanka waukdaka.

Taku niyake unpi kin qa hena owasin tancan yuhapi, qa naſi yukanpi ſni. Qa nakun ſkanſkanpi qa niyapi. Wakantanka hena anpetu iyohi wowicawapi.

Qa hena niya wicayuhe. Wakantanka hena owasin onſiwicadaka.

Mission, S. D., Sept. 5th, 1922

Anpao kin, kola ciye kin: South Dakota itimahel Dakota unqonpi kin taku wanji sanpa awauncinpi kin he wakanheja wayawapi kta wan hee. Tuktektel hokſi tehilapi eyapi yuke, hokſi teonhilapi heci takuku onſpepi kin pila wicunyanpi kta nakun onkiye onkiwaſtepi kta. Hopo owayawa tipi biyeſe kin hena ituyacin hin kte ſni onkaſapi kte lo. Chriſtian ieaſapi na woonspe yuhapi kin ecela maka kin le el tanyan onpi kte he ogna ecela tokatakiya wiconi kta wan heca, tanyan onnupi oncinpi kinhan he ogna wowaſte ota yanka. Nituwepi keſa wakanheja wanji wayawa kta iyececa tanyan ſloſiyapi hecin han hunkakepi kin iwicalakſapapi kta iyececa, eyaſ tehan le el takuni onkeyabanpi ſni ohinni le el etonwepica hea. Iyuha onkiſtapi na wakanheja wayawapi kte kin le el lila onſkanpi kta iyececa. Tuwa le wicohan kin el lila etonwe kin he Chriſtian wan heca nakun citizen waſte wan heca kta, hekta omaka 1921 kin el South Dakota itimahel 2700, ecel wayawapi ſni, le hecetu ſni hena wayawapi kta iyececa, lececa hin kta heci owicakaſke ecel tokata Dakota ota itimahel onpi kta iteke, woikope yanke Reſervation, South Dakota itimahel yanke kin hena el tokata omaka el woonspe ihunnikiyapi kta tukte Reſervation wan etanhan ota heconpi hecin Anpao kin el glaotaninpi kin lila iyoſwicakapi kta iteke, hopo, le onkiſtuyapi waſte hehan inonpa kin tona woonspe on wowaſi econpi okihiſi kin ayutan ſni wowaſi iwicunkeyapi kta wan nakun ohinni awacinpi, taku wanji nonpa na yamni iyutapi ecan okihiſi, lakota kin sanpa ota ayin kta yacinpi. Woonspe kin on sanpa otapi okihiſi hea miſ hecel wicawala taku ota hel ikoyake kin heon, miſ miye kin le el taku epa ota wayawaſiyo. Nitakolapi.

GEORGE DECORY.

## ANPAO KIN

REV. JOHN FLOCKHART, - } Iapi Kahniſapi.  
REV. WILLIAM HOLMES, - }

Anpao wotanin wowapi kin wi iyohi, wiyaſapi anpetu tokaheya eca wowapi tokſu kin okna yewicakiciyapi ece.

Wi akenonpa (one year) eca kaſpapi zaptan kajujupi kta.

Wi ſakpena kinhan kaſpapi nom sam okiſe kta.

Ieupi ſni itokab kdajujupi kta.

Money Order, Greenwood, S. D. on opetonpi qa hiyumakiyapi kta. Okihiſi ſni kinhan wowapi aſkape maſupi kta.

Tuwa wowapi kaſin kta eca wowapi ſka ſanina owa kta.

Opetonpi kta e wowapi hiyuyapi qaiſ ed taku oyakapi kta cinpi qa hiyuyapi eca, wowaſi ojuha akand deſed awopi kta.

REV. JOHN FLOCKHART,  
Greenwood, S. D.

Anpao duha he. Duhe kta iyececa.

## OKODAKICIYE WAKAN KIN ON WOIWANGE QEYA OAYUPTE WASAKANA

Tokae Tipiwakan kin timahen yaipi cannahan Canpeſka makakde inayajinpi qa ceyakiyapi ecee he?

Okiceo oikduwitaya cannahan wicakico kin qa wicakico winyan kin hena ahi kin wancag iyayapi qa iyuſkinyan ewanwicayakapi ecee. Okiciyuonihan oakdutanin oiyeſantu wan heca. He iyecen iſ eya Iye tipitawa kin tohan timahen unhiyupi kinhan wancag oahopeya woohoda unkitawapi kin Iyotanwaſake cin he Iye en unakiyuataninpi kta iyececa kin he awicakehan hecetu hee. Hehan okſankſan waakite ſni qa iſni unyankepi qa taku ikce owicohan kin hena tokan iyeunkeyapi, qa taku tona wakan kin hena etkiya ahibayena tawacin kduhdogya unkiſeupi.

Owacekiye kin wanna iyakihunnipi cannahan ohakam ninaſcin woyakdakdakapi ſni ſcececa ecee.

Wakantanka toonuye kin etanhan decanahan unkuſiyapi. Qa iye taokiyapi i kin etanhan Iye toie kin hena naonhonpi, qa Iye unkipatujapi qa cenunkeyapi, qa Iye toyawaste kin unkiſeupi, heon dehantu kin takuſniſni unkoſeiyakapi, qa woukdakdakapi kta oiyeſantu heca ſni, tka ee oahopeyahan waawauncinpi kta he ege hecetu hee.

Wicaſa kin wawicawapi kta he otancanyan tawoecon kin wanji ee he?

Ho; wotapi wakan iſcin un, qaiſ heca ſni eſa, taku wikcemna kamna kin he etanhan wanjinna eſa on wakancekiye oyanke etu, qa yewicasiſi qa wocantekiyapi owicohan hena en wakiſon kta he hecetu hee. Malaſhi 3: 10 nen wandakapi kte.

Wocekiye oecon nitawapi kin omaka kicikdeya ake akikdekde oeye ehahanpi kin he oiyeſetu heca ſni he?

Wocekiye oecon unkitawapi oakikdekde oeye unyuhapi kin he hecetuſni keyapi ecee kin he woyawicake heca ſni, tka he woyawaſte wankantuya wan heca. Okodakiciye wakan taomaka kin makoneage toktokeca eknakna un kin iſcinhan wocekiye oecon toktokeca aiyaſiyan yuha ye kin hena yuowanjinna wanka e cinpiſaſni. Untancanpi kin woyute qa woyatke iſcin yanke cin he oknayan wocekiye oecon kin hena sanpa yuowanjinna e cinpi kta eeſni. “Ake akikdekde” wocekiye oecon kin dena Chriſtian tona canteatava en iyeſiſiyapi kin hena maka kin de en “Mdeſyahan, owotannayan qa Wakantanka anaſoptanyan ninpi kta” onſpepi kin hena eeſi.

## Hymn Number 510 from English Hymnal

1. Chriſtian akicita kin,  
Owotanna ya wo!  
Itancan kin, Iye hea,  
Toka wicakte kta,  
Nitokakije kin hena;  
Nakun taku yacin kin;  
Owas Iye ſdonya un  
Qa wonicu kta ee.
2. Chriſtian akicita kin!  
Owotanna ya wo!  
Iye awangnicuwa  
Tuka ſdonyaye ſni  
Itancan, Chriſt wacinyan wo;  
Qa cekiya un wo  
Wicaho woknaye kin  
Anaſoptan ſni wo.
3. Chriſtian Akicita kin,  
Aſnikiye ſni wo!  
Satan ozuye tawa  
Ihanke ſni hehan!  
Tohantu Chriſt, Iye hea e  
Towitan ohinniyan  
Kin en, wateſdake wan  
Unnicieye cinhan.
4. Chriſtian akicita kin!  
Owotanna ya wo!  
Iye awangnicuwa  
Tuka ſdonyaye ſni  
Itancan, Chriſt wacinyan wo;  
Qa cekiya un wo  
Wicaho woknaye kin  
Anaſoptan ſni wo.  
—Ella Deloria.



# THE DAYBREAK

August-September, 1922

Scarsdale, New York. October 19, 1921

My dear Friends in South Dakota:

I cannot tell you how much pleasure it gave to my sister and myself when yesterday's mail brought to us your Book of the Women's Auxiliary public fund. We have turned its leaves over from cover to cover, and it brings up before us so many happy memories.

It will make us seem very old friends, I am sure, when I remind you that we knew your dear Bishop Hare before he ever came out among his Indian children, and we have to remember that Bishop Burleson's father and mother and Mrs. Burleson's grandmother and Mrs. Remington's mother were all our friends, and that we knew Bishop and Mrs. Biller before they came to South Dakota.

Mr. and Mrs. Cleveland, Mr. and Mrs. Burt, and Miss Blanchard, Mr. and Mrs. Ashley, Mr. and Mrs. Cook, Mr. Dorsey, Mrs. Stanforth, Mr. and Mrs. Clark, Miss Ives and Sister Mary, Sister Sophy Pendleton, Miss Francis,—these and how many other dear friends we recall.

It was in 1886 that Bishop Hare took me first to visit Niobrara, and what a beautiful time I had! Miss Howes was at Hope School, Springfield, then, and when we arrived, the children ran out, crying, "The Bishop has come! The Bishop has come!" At Yankton Agency I stayed in Miss Ives' little cottage, and in the church there. I first knelt in the Holy Communion with my Indian friends, and there joined them in their sunset service on the hill.

The next year I made a second visit, and how much I enjoyed wagon-riding over the prairie and camping out at night, and the seeing more of the beautiful Indian country and of the work. And I felt myself almost a missionary when, at Chamberlain, I carried a market basket full of Prayer Books to the hall where the Bishop was to hold service for the White people.

And in 1909 I went again, and was at All Saints Sioux Falls, at the time when your dear Bishop lay dying on the Atlantic coast, and people were trying, with the bravery he had taught them, to make their visitors welcome in the home which he was never to visit again.

Lower Brule, Choteau Creek, Santee, Rosebud, Yankton, Chamberlain, Springfield, Sioux Falls, Valentine, Hope, St. Mary's, All Saints, Mr. and Mrs. Walker, Mr. and Mrs. Ross, Mr. Deloria, Mr. and Mrs. Holmes, Emma Hupakiyuzewin,—for thirty-five years a member of the Auxiliary, who has again and again walked five or six miles to meetings through the driving shore. Mrs. Claymore, a member for thirty years, Mrs. Lambert since fifteen years of age.

Then there are the Auxiliary officers—Miss Ives, Mrs. Burt, Miss Mary Peabody, Mrs. George, Mrs. Burnside—I cannot name all these friends.

This book from South Dakota, which is giving us so much pleasure is inscribed in recognition of what three sisters in the East have been privileged to do for our dear Lord and His Church. As I look over the lists of South Dakota names I see that of your Bishop—one of five brothers called to a very blessed ministry in the Church we love—and of three Peabodys who have been foremost in the life of church and school, and of five Lampes in Huron, and five Ellises and three Rondells and three Brugiers on Yankton Reserve, and of four Black Horses and three Lodge skins at St. Mary's and of three Kings at Pine Ridge and of three Stewarts at Buffalo Gap. So you in South Dakota have very much to remind you how true it is that the Psalmist says—"Behold, how good and joyful a thing it is, brethren to dwell together in unity." Each of these groups assures us of a Christian family, where Christ is Lord, where father and mother,

brothers and sisters together pray, where their Christian living makes South Dakota a stronger Diocese, a better state, a greater helper in fulfilling its part in our country's life. So I hope and pray that each year may see the number of these Christian families enlarged, making a powerful bulwark for Church and State.

The book says that one Indian woman brought as her contribution towards the public fund a beaded lizard, which bespeaks her wish of long life and good luck, and that your Bishop's boy—John Ely Burleson—has become its owner. Do not we all pray that he—like the Clarks in another missionary family—may grow to be another such man as his father and uncles are—and yet only one boy among many who shall bless the Church in South Dakota and beyond in future years?

And Miss Baker tells us of a little four year old Jean at St. Elizabeth's who asked to have a heart put into her rag doll. Even a baby in South Dakota must have found out what a big heart means! and I think I certainly need a big one—a real mother heart—if I am to give all the love. I would to such a company of long time friends, as the Rev. Amos Ross, my son "of many years," and all the rest who have joined in giving this added joy to our Jubilee through this South Dakota Book.

Again, with grateful and loving thanks from my sister and myself, believe me.

Your affectionate friend.

JULIA C. EMERY.

## At Least it is More Blessed

The religion of the United States for generations back has been considerably a religion of savings banks. There is something, of course, to be said for that religion. It pans out pretty well in a good many particulars, but into many minds in the last ten years has come like absolute news the realization that it will not save the world. Accumulated capital comes in handy, but that is not enough.

Unless there is something else to hold the minds of men, a fire will sooner or later break out in them that will reduce all savings to ashes. That is an old story . . . The lesson of it is that the most important inheritance that children get from their parents is Spiritual and mental. Dollars cannot make them safe the world, but character can. With character, dollars will probably be useful; without it, they won't. To teach one's son to give may easily be a better provision for him than to teach him to save.—E. S. Martin, in Life.

## From a Hero's Story

("Did not we cast three men bound into the midst of the fire?")

"True, O King."

"Lo, I see four men . . . and they have no hurt, and the form of the fourth is like the Son of God.")

In Shackleton's great book, "South." there is a paragraph that lingers long in the reader's mind. It comes at the end of the chapter describing the desperate journey of the three men, Shackleton, Worsley and Crean, on foot across South Georgia. Shackleton writes:

"When I look back to those days I have no doubt that Providence guided us, not only across those snowfields, but across the stormy white sea that separated Elephant Island from our landing-place on South Georgia. I know that during that long and racking march of thirty-six hours over the unnamed mountains and glaciers of South Georgia it seemed to me often that we were four, not three. I said nothing to my companions on the point, but afterwards Worsley said to me, 'Boss, I had a curious feeling on the march that there was another person with us.' Crean confessed to the same idea. One feels 'the dearth of human words, the roughness of mortal speech' in trying to describe things intangible, but a record of our journeys would be incomplete without a reference to a subject very near to our hearts.

## Prohibition Factor in Cutting Poverty

New York, July 8.—Prohibition has been a big factor in cutting down poverty in families, according to statistics just issued by the American Association for Organizing Family Social Work of New York and the Boston Family Welfare Society. In ten of the seventeen cities listed, however, there were more families under care during the "dry" year than in the "wet" year.

Mrs. William T. Tilton, chairman of the Boston society, declares that figures in the survey which she counted, prove that there has been a reduction of 85 percent in cases where drink was a factor in the poverty of the families included.

"Such good results under partial enforcement," she continued, "are significant of what we may expect when the dry law is properly enforced. They are not just statistics, but they represent human beings made happier by the absence of intoxicants from their lives."

New York city, according to the figures, has shown a reduction of 64 percent, the years 1917 and 1921 being used. Rochester's reduction is 81 percent, Newburg 99, St. Louis 94, Chicago 86, Boston 91, Pawtucket 100, Atlantic City 82, Newport 68, Portland, Me., 95, Cleveland 84, La Crosse, Wis., 91, Portland, Ore., 40 percent increase, Hartford 93, Washington, D. C., 75, and Providence, R. I., 95.—News Item, Oklahoma City Okla.

## Denatured Alcohol for Bootlegging

Alcohol denatured in accordance with special formulas authorized by the Government has been withdrawn by the barrel for ostensibly legitimate manufacturing purposes and turned over to "bootleggers" by the thousands of barrels for the manufacture of whiskey, gin, and practically all kinds of intoxicating liquor. The result is that nobody knows today when he is buying liquor for medicinal or beverage purposes; whether he is receiving denatured alcohol disguised by the addition of flavoring extracts and other treatment. Cases of blindness and even deaths in a short time are becoming common, as a result of a large and increasing manufacture, sale and use of denatured alcohol for beverage purposes.

In justice to the Prohibition Unit it should be said that the administrative officers are employing every resource at their command to prevent the diversion of denatured alcohol to beverage purposes. They have issued special instructions to internal revenue collectors and agents to inspect the premises of every applicant for a permit to withdraw and use specially denatured alcohol, to investigate his character and his business history, and to watch shipments of specially denatured alcohol, and see that they reach the proper person, and are used only for the manufacture of medicinal, toilet and other preparations. Notwithstanding all this, the American people are buying and consuming liquor in large quantities and comparatively little of it is pure or free from poisonous or deleterious ingredients.—Editorial, National Druggist.

## Jailing a Bootlegger

The more frequently a law is disobeyed, the more severe should be the punishment for those who disregard its injunction. That rule is justification enough for the sentence given by a judge at Pocatello to a confirmed and notorious bootlegger.

The bootlegger, unless he can pay his fine, will spend a total of 14 months in prison. In any event, he will be there until after Christmas. If punishment has any effect upon those who disregard law, this sort of punishment should serve as a deterrent.

The fact that many people do not think the prohibition laws are good laws has nothing to do with the matter. If a law is bad, the people can repeal it. If it is not repealed and repeatedly violated, courts are obligated to impose penalties heavier and ever heavier, until the wanton disregard ends.—Editorial, Idaho Daily Statesman.